THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. J. H. JOWETT M. A.

Theme: Every Man's Perfection In Christ.

London, England.—The following brilliant discourse was delivered by the Rev. J. H. Jowett, M. A. its title is "Every Man's Perfection in Christ." His text was: "Christ * * * whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. 1:28.

This is an amazing and inspiring ideal, and all the more wonderful that it springs from the lips of an old man.

If it had come from a company of young crusaders it would have been perfectly natural as the war-cry of young fellows just buckling on their armor and setting out to their earliest conquest. The veteran leader is often a disillusioned man, for the early elation has passed in a disastrous view, the strenuous purpose has become time tense, the gay apocalypse which tinged the horizon at early days has faded out of the sky, and the earnestness which aimed at achievements far ahead has cooled down to more immediate and accessible things. But here is an old man of quite another order. He has spent the strength of his days in cutting fine roads through rugged and trackless wastes, and even now he has encountered persecution, resentment, and has often been treated as the offscouring of the earth. His little churches are infested with parasites, and even men for whom he has travailed are turning out to be enemies of the Cross of Christ. Yet here at the end of the day in the relentless grip of Rome, is the old man, with the same undaunted purpose, years during to present every man perfect in Christ. Here is an old age with no coveting, an evenide that is light!

"Every man!" "Every man!" "Every man." It is a threefold blow in the face of a very popular heresy. The very reiteration of the apostle's term reveals to us one of the foes the apostle had to meet. That is the Solomian heresy, which sought to make spiritual privileges the prerogative of a highly-favored aristocracy. There was also the Jewish heresy enfeaced about by the same limitations. Here again the privileges of grace were the perquisites of a class, and not the blood-bought rights of a race.

Side by side with that heresy place the words of our text: "Christ, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Then in the breadth of the apostle's glorious ideal is the explanation of his method, and also the height of it—"perfect."

Surely in the place of the term suggests the removal of every man's defects and faults. But perfection is more. That is the positive ministry and merely preparatory to a positive ministry.

Perfection is more than the removal of excrescences. When your convert is weighed he has yet to be perfected. The perfection of every man must be the evolution of all the powers in a man's life that are common in the life of men. It means the awakening of a man's primary fundamental senses; the great moral and spiritual senses of sight and hearing, concerning which there are many exhortations in the Word of God. "He that hath a voice from Heaven;" "In the year that King Uzziah died, I saw the Lord;" "O taste and see that the Lord is good"—these wonderful senses are exercised there!

Perfection means not only the evolving of the common endowment of men, but the transfiguring of every man's own peculiar significance and individual color, even as the stamp of the great Creator's hand. Every man perfect"—the blessed meaning wonder of it!

How is this to be attained? By what means are men to be perfected? I cannot tell you how, but I am sure that my function is to proclaim a Gospel and not to fashion one. My function is that of a herald, to raise the trumpet to my lips and blow no uncertain sound. My task is made clear by the apostle who is no detailed in the exercise of his office.

He tells me the threefold ministry by means of which this result, perfecting of men, is to be gained: (1) by preaching Christ; (2) by searching the conscience, (3) by the energies of sacrificial toil. How are we to awaken the sleeper?

By preaching Christ. Every man's perfection is attained through the exaltation of every man's Christ. If we set about getting the perfection of men without Christ we might as well try to make a garden without the sun. There is no other way we can reach the sleeper and open his eyes to see a new world.

The ways of service and the ways of modern life are filled with the tear-stained confessions of men who have tried to secure perfection out of their fellows without Christ. Leave out Christ, and what is there left for us? Culture and ethical ideals will not do. Sonorous words and Emersonian maxims will not awaken the dead. You may as well string your lifted fingers across your sightless window, and expect the seeds in the earth to germinate, as to expect to awaken dead souls by reiterating Emersonian maxims and high ideals.

We cannot do without the Nazarene. It is not enough to do Christian work merely, but in the doing of it we have to present Christ Jesus and lead Him to work. "If I be lifted up, will draw all men unto Me." That is where the magnetism centres—not in my work which assembles the Lord's, but in the Lord Himself. By our labor we may secure a surface dead tonals by reiterating Emersonian maxims and high ideals.

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Now I ask you to see that the apostle is enhancing to the point of fatigue, to the loss of blood. Men will be perfected through some labor ing till they are spent. It is taking your thought and giving it to the thoughtless, taking your strength and giving it to the strengthless. It is the morally and spiritually healthy taking their blood to the morally and spiritually anaemic. It includes the provision of decent houses, the apportionment of a fair day's labor for the removal of every fence and barrier along the highway of legitimate roads, the smashing of every padlock which holds the soul in unholy bondage.

But to give a man a better house and render him like service in other things is no more saving than it was when they were to Him. "the common people heard Him gladly." Jesus "sheep not having a shepherd," and "He had compassion" upon them. That throng drawing near the Lake of Galilee, that multitude pressing on the poor, but the souls of the poor in the presence of the Lord, the glory of the rich (Matt. 11:5). If He were here in the seven well encased, and it will take unusual heat, with reason, to hurt it. The well ripened ear is plump and full, rather, rather with a bright, smooth color. The butt and the husk are dry and easy to peel away, and the seed should set firmly and the grain should be dry enough to rattle in the husk, both of which are indications. Then go still further; dig down to the root of the ear and if this is firm and bright better be on the safe side and make a careful test of the grain. Remember that unripened ears are all right to go by when they are cut and dried, but of course they are not safe to plant by.—L. C. Brown, in Tribune Farmer.

Poultry Hints.

A fowl of extra weight is best for most poultry keepers. Among breeds which most this requirement the Wyandottes stand high.

A report just received from an Australian experiment station says six hens under observation have laid more than 1000 eggs in seven and one-half months. Last year at the same station six hens laid more than 1400 hens in a year.

Egg-eating is a habit hens sometimes fall into. A good way to prevent this is to make the nests rather dark, give the hens straw to work in, and in the straw keep half a dozen china nest eggs for them to dig out. They learn that they cannot break the nest eggs, and do not try the real ones.

There is no best way to feed hens, just like illumined lamps among the way—when not only the great crises but the tiny commandments are fulfilled—then we become like. It is in the direction of the discernment of the simple, the inclusion of the trifle that Christian growth proceeds. So when a man is awake we have got to educate his conscience and his moral and spiritual perceptions until he can hear the faintest call of duty ever along a commonplace rod.

The third human means whereby men will be perfected is the ministry of sacrificial toil. "Whereunto I labor, striving according to his work, ing, which worketh in me mightily." There is no English word which brings out the meaning of "labor" as used here. In John 4, where Jesus meets the woman of Samaria, He is "being wearied with His journey on the well." This is the word translated here, as if the apostle said, "I labor and share the weariness of Jesus." It is exhortation to the point of fatigue, to the loss of blood. Men will be perfected through some labor ing till they are spent. It is taking your thought and giving it to the thoughtless, taking your strength and giving it to the strengthless. It is the morally and spiritually healthy taking their blood to the morally and spiritually anaemic. It includes the provision of decent houses, the apportionment of a fair day's labor for the removal of every fence and barrier along the highway of legitimate roads, the smashing of every padlock which holds the soul in unholy bondage.

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THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 1.

Subject: Jesus Feeds the Five Thousand. John 6:1-14 — Golden Text, Isaiah 40:11 — Commit Verses 11, 12—Commentary.

TIME.—28 A. D. PLACE.—Northeast shore of Galilee.

EXPOSITION.—I. The Hungry Multitude and the Dismayed Apostles, 1-9. Jesus had made a journey in an unfrequented spot to be alone with His disciples for much needed rest and counsel. But He did not get the rest. He lived continually in a crowd (Matt. 4:24, 25; 8:1; 12:15; 13:2; 14:14; 15:29, 31). There is nothing more wearisome than a crowd, unless the heart is very full of love. But when we grow so tired of the crowd, let us remember how the Master's life was spent. It was the incessant "coming and going" of the crowd that had driven Jesus to seek this seclusion (Mark 6:31). But He did not thus escape them. They followed Him. And how did He feel? "He welcomed them" (Lu. 9:11, R. V.). "Wonderful love." If real it will need sinks out of sight as He beholds theirs. The desire and need of real is forgotten and the whole day spent in preaching and healing (Luke 9:11, 12). Jesus was interested in and sorrowful about the multitude. They were never to Him "the common people," the rabble. They were "sheep not having a shepherd," and "He had compassion" upon them. That throng drawing near the Lake of Galilee, that multitude pressing on the poor, but the souls of the poor in the presence of the Lord, the glory of the rich (Matt. 11:5). If He were here in the seven well encased, and it will take unusual heat, with reason, to hurt it. The well ripened ear is plump and full, rather, rather with a bright, smooth color. The butt and the husk are dry and easy to peel away, and the seed should set firmly and the grain should be dry enough to rattle in the husk, both of which are indications. Then go still further; dig down to the root of the ear and if this is firm and bright better be on the safe side and make a careful test of the grain. Remember that unripened ears are all right to go by when they are cut and dried, but of course they are not safe to plant by.—L. C. Brown, in Tribune Farmer.

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FOR THE FARMER AND STOCKMAN

Hogs Pay the Quickest.

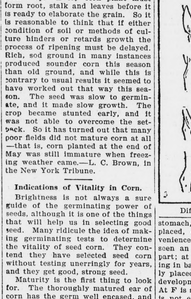
No farm animal should receive more attention than hogs, as they give the farmer the quickest returns, and therefore more attention should be given to improving their breeding.

Helps Next Season.

Clover straw should be scattered back on the fields after threshing. Not much of it will be eaten by stock, and it is too valuable to let stand and rot down in a stack. Spread this on the thin spots of the clover field and next season it will help matters next season.

Model Poultry House.

The illustration shows the exterior view and ground plan of a poultry house intended for one colony of fowls. The house is twelve by sixteen feet on the ground, nine feet high in front and six feet in the rear. It has three windows, two on the south side and one on the east end, which admit plenty of sunlight. There are no windows on the north and west, thus making a warm corner for roosts and dropping boards. It is covered with shiplap, paper and siding on the out-



Poultry House.

side, is ceiled on the inside, and has a good shingle roof. A raised platform is built two and a half feet from the floor in one end of the house. The roosts rest upon a frame fastened to the wall with hinges, so that it can be easily raised and the platform cleaned in a very short time each morning. The dropping boards are movable, and may be used for a scratching alley, may be used for a scratching pen by wire netting across the front, the nests, where vertical slats should be placed to prevent the fowls using these slats the chickens feed out of the hoppers, and the fowls or where they cannot get into it with their feet.

Good Soil, Good Crops.

The fact that there is an occasional field of corn in almost every section, which, instead of being stunted, has taxed one to believe that after all the talk about the value of deep and thorough cultivation may have had something to do with the uneven outcome of the crop. Every corn plant must form root, stalk and leaves before it can produce anything worth while. It is reasonable to think that if either of these parts or methods of culture hinders or retards the natural process of ripening must be delayed. Rich, well drained land will generally produced sounder corn this season than poor land, and seems this is contrary to usual results it seemed to have worked out that way this season. The plants got their start early and ate, and it made slow growth. The cool weather continued late in the fall was not able to overcome the setback. So it has turned out that many of the fields which promised well at first—that is, corn planted at the end of the season—has been caught by freezing weather came.—L. C. Brown, in the New York Tribune.

Indications of Vitality in Corn.

The germinating power is a sure guide of the germinating power of seeds, although it is one of the things that will help us in selecting good seed. Many ridiculse the idea of making a germinating test to determine the vitality of seed corn. They contend they have selected seed corn without germinating for years, and they get good, strong seed.

Maybe they do at first thing to look for. The thoroughly matured ear of corn when the germ well encased, and it will take unusual heat, with reason, to hurt it. The well ripened ear is plump and full, rather, rather with a bright, smooth color. The butt and the husk are dry and easy to peel away, and the seed should set firmly and the grain should be dry enough to rattle in the husk, both of which are indications. Then go still further; dig down to the root of the ear and if this is firm and bright better be on the safe side and make a careful test of the grain. Remember that unripened ears are all right to go by when they are cut and dried, but of course they are not safe to plant by.—L. C. Brown, in Tribune Farmer.

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Caught.

A member of the Pittsburg Conference tells an interesting little story on one of his preachers, a very inefficient happened when the lad was quite young, but after he had learned to pray. He had some trouble one day with his wife over some matter, came to their father with the matter, was met at work in his study. The merits of the case were explained into by the father, and when he was through it was clear that the young boy was entirely in the fault. The youngster also readily realized that fact. After giving the boy a kindly admonition, the father turned again to his book. Presently he heard the little fellow prayer in the corner of the room praying. Among the petitions the parent reached the father's ear was this one: "O God bless my daddy, for he's a preacher, and he's a preacher."

It's the old story of the "child being father of the man" over. There is a supposition current that there are some preaching folks in the world who really don't work much at the business, and when they are off duty and where the preacher's boy was. His work all the time, and he has to frankly confessed his unpleasant position, acknowledged that he was "caught." The full-grown man who pleads for help on the same ground usually shows a confession as creditable as possible.—Pittsburg Christian Advocate.

A Life That Defeats Itself.

Self-centred life is anywhere the great disturber of human happiness.

It destroys the peace of the home. It lends husbands to be indifferent or unkind to their wives, and wives to neglect their husbands and as the chief of their own convenience.

It underlies and fosters divorce.

It leads children to demand that the whole of the family entertainment shall be managed with reference to their personal pleasure.

It breeds social jealousies and neighborhood quarrels. It breaks up church choirs, scrambles for the chief seats in the synagogue, and sets church members to praying, "Lord, grant that we may sit on Thy right hand and on Thy left in Thy Kingdom."

It leads Diotrephes to love the preeminence.

It is to the credit of the religion of Christ that selfishness comes live in peace with it.—Rev. D. W. Huntington, D. D.

A Precautionary Request.

Attorney Grant Carpenter accepted an invitation to a Christmas dinner in Oakland, the hostess being a lady with two grown daughters. When the dinner was announced at the table and were unfolding their napkins the hostess surprised Carpenter with an unexpected request that he say grace. There was a painful silence of a few moments, while the attorney did deep thinking in an effort to recall some long forgotten prayer of that character. The only one that came to him was that beginning, "Now I lay me down to sleep." However, his lawyer's wit came to his aid, and he was equal to the occasion with something that sounded like a pious invocation.

After the dinner Carpenter asked one of the daughters of the hostess whether it was customary in that household for guests to lead in prayer at table.

"Oh, no," she replied. "Mamma is an atheist, but she was afraid you might be religious."—San Francisco Call.

THE EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 1.

Persistence in Prayer—(Luke 11. 5-13; Mark 11, 25; Luke xs. 1-8; 1 Kings 18. 41-46.)

All prayer that is answered has in it a measure of insistence. It does not see how it can be denied. The one who prays is so sure that his prayer is heavy and his need urgent that all things which otherwise would hinder him from continuing to pray are forgotten. Of course not all importunate prayers are answered, but all prayers that are answered are of the importunate sort.

The more one prays the more he knows that he must forgive. The essence of prayer is confession and submission. When we come to God for his gifts, whether of pardon or of other spiritual or material blessings, we must come into court with clean hands, as the lawyers put it. What is to say, no man who asks for forgiveness, however earnestly, can possibly receive it so long as there is in his heart the unforgiving attitude toward those who have offended him.

Persistence in prayer in this case moved an unjust man to do a just deed. He was not driven finally by the righteousness of the widow's cause; his own character had no influence with him, and yet he was moved justly. When men pray to God their persistence